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A PROPER
R E P L Y
TO THE
Anti-over-Righteous Dr. Trapp's
Sermons against Mr. *Whitefield* ;
OR, THE
Doctrine and Conduct
Of the Reverend
Mr. WHITEFIELD,
VINDICATED,
From the *Aspersions*, and *malicious*
Investives of his Enemies.
Humbly submitted to the Consideration
OF THE
P U B L I C K.

*And the Chief Priests and Scribes stood and vehe-
mently accused him. St. Luke, Ch. xxiii. ver. 10.*

The SECONDEDITION.

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R. H. L. Y.

Doctrines and Conduct



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THE INTRODUCTION.

IT is not a little surprizing, nor indeed a little shocking to sober Minds, that so *worthy*, so Dignify'd a Clergyman, as Dr. Trapp (who has lately publish'd a verbose Invective against Mr. WHITEFIELD) should stand charged in Print by him, *as he does in the Continuation of Mr. WHITEFIELD's Journal*, with several downright Falshoods; and yet be so regardless of a good Name, as not to spare a Line in his own Defence; who has so many Thousands to bestow, and is so free in bestowing of them, when he has in View the arrainging and running down the Reputation of his Brother.

This is a little less to be accounted for, as there have been *two Editions* of his *Righteous Cautions* against *over Righteousness*, since that Charge against him was made to the World; and yet it stands in such full Force, as to impeach the whole Credit of the Work; and render the Author and his

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Performance of very little Regard in the Eyes of the judicious Reader.

Not a Word having been said to evade the Charge; or justify himself from an Accusation of so heinous a Nature; till the Doctor can prevail with himself to do this effectually, it will at least, put Mankind upon determining, that if no other Persons had stood more in need than *himself*, of Perswasives from the *Sin* and *Folly* of being *over-righteous*, his *Elaborate Treatise* had been wholly useless in *Great Britain*.

The critical Examination of this *Disappointing Performance* is not intended here; nor of the false Facts and Reasonings; the injudicious Conclusions, and the unjust, the *very unjust personal Applications* to Mr. WHITEFIELD, which the Doctor's Sermons abound with; this is a Task reserv'd for another Hand; and which being undertaken, by a Gentleman every Way so well qualify'd for the Work, will undoubtedly soon appear to the full Satisfaction, and more firm Establishment of those, who *are* the Disciples and Followers of the Reverend Mr. WHITEFIELD; tho' not from any particular Attachment to his Person, so much as from their Value of his blameless Life and Conversation; and their full Perswasion that the Doctrine he preaches, and by the Whole of his
Prac-

INTRODUCTION. ▼

Practice enforces, is no other than the Doctrine of the Holy JESUS.

— Nor is it a little amazing, that this *worthy Divine*, who by this Time must know the Town pretty well, he being himself *pretty well known* to the Town, should think that there was an Occasion, in this our Day of such great Corruption, to be guarding against a very opposite Extream, into which there are but very few Persons besides himself, that could be so weak as to imagine, there was any present Danger of running: To throw, then, any Obstacles in the Way of the People's Worship; or to endeavour to check their Inclination to serve God, who, till Mr. *Whitefield* found Means to engage them to it, seldom or never troubled their Heads whether they serv'd God or not, seems in this *Reverend Divine* to be so much out of Character, that if his being *over-angry*, or rather *over-jealous* at the great Applause and Success his Brother WHITEFIELD meets with, were not to come in to our Aid, we should be altogether at a Loss how to account for a Behaviour so little to be loaded with the Charge of *over-righteous*, that the *Sinfulness* and *Impiety* of it is too notorious not to be *universally* condemn'd.

But the Doctor, *good Man*, may have been imposed upon; and taken Things too much

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much upon Trust ; in Hopes, therefore, of setting him right in the Matter ; and giving at least his Readers just Notions of Mr. WHITEFIELD, we would recommend the following Account of his Conduct and Doctrine to their deliberate Consideration ; we hope, that thro' every Part of it we have maintain'd so sacred a Regard to Truth, as to leave it out of the Power of the most Inveterate Adversary to impeach us upon that Head, without being guilty of great Injustice ; and with this we leave it to stand or fall by its own Merit.

THE



T H E
Conduct *and* Doctrine
Of the Reverend
Mr. WHITEFIELD,
V I N D I C A T E D.



H A T all Manner of Vice and Immorality prevails in the present Age, beyond whatever was known since the Reformation, will hardly be denied by any, but by those, whose abandoned Practices have greatly promoted this general Depravity; whose profligate Lives, Contempt of every sacred Institution, notorious Infidelity, and even ATHEISM, too openly acquit us of any Want of Charity, when we consider them as the avowed Enemies of all Religion and Virtue.

To a Nation thus sunk in Sin, ripening for Destruction, and by a daily Renewal of

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the most shocking Impieties; daring the Vengeance of the Almighty, and defying his Power; in a Word, by all Kinds of horrid Wickedness, deserving, or rather demanding the Judgments of God, in Vindication of his insulted Honour and Ordinances; to a Nation, *we say*, in such a woful Situation as this, how acceptable should the *Moses-like* Man be, who would offer himself to stand in the Gap, endeavour to turn away the Wrath of Heaven, and prevent the Execution threatened, by bringing a People to Repentance, and introducing a thorough Reformation among them?

Such, and such in an eminent Degree is the Reverend Mr. *Whitefield*; and this alone his great and good Design; who then is there among us that feareth the Lord, who would not hearken to the Voice of such a Servant? How can he possibly want the warm, the hearty Wishes of all good Men, that Success may attend him, and that he may find the happy Effects of the Travail of his Soul, to his abundant Reward and Satisfaction?

But not to take too much upon Trust, let us with Candour examine his Conduct; and see wherein the good Shepherd differs from those Shepherds who fleece, or to *say no worse of them*, are regardless of the Welfare of their Flocks. Mr. *Whitefield* does not seem to dread the strictest Researches into his Behaviour, or any Trials, provided they

Reverend Mr. Whitefield, Vindicated.

they are but just ; and we cannot at least, but we perswaded that we shall not find him among the Number of those, whose strongest Engagement to *their Godliness* is GAIN.

The Cry has been very loud, though raised and eccho'd chiefly by one Sett of Persons against this GOOD MAN ; — But who are they that cry out and exclaim? And what is it that has given Rise to their Exclaimings? *Is their Craft in danger?* Some belch out against him, Swords are in their Lips, and the Venom of Asps seems under their Tongues ; are these of the Congregation of the Lord, and Servants of the most high God ? Are these the Men who shew unto us the Way of Salvation ? Are these the Followers, the Disciples, but especially, are they the Imitators of the meek, the merciful *Jesus* ; of the holy, the humble Saviour of the World, who would have all Men be saved, and come to the Knowledge of the Truth ? Would such have equally divided the Loaves and Fishes among the Multitude ? Or rather, would they not have made such a Reserve for themselves, as must have enhanced the Miracle of their beneficent Master, or left no Fragments to gather into Baskets ?

And is Mr. *Whitefield* an Object of the Envy and Rage of such Men ? Let him rejoice in their Reproaches, as undoubtedly he does : There are none who *know him*, who reproach

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reproach HIM, but who are a Reproach to their Profession, and a Scandal to Religion; a Shame to the Church, and of whom the Church ought to be ashamed.

The ignorant and haughty, the careless and *debauched* Part of the Clergy are all his Enemies, and God knows, it's too great a Part of the Clergy of this Kingdom; These inveigh against him, revile and ridicule him; and, as far as they can, persecute him; —But why all this Bitterness? Why are they so angry? — Why? because Mr. *Whitefield* is not like them; but if God once mend their Hearts, so as to enable them to mend their Lives, they will all like and love him. — They now hate and defame him, cannot bear his Doctrine; 'tis too austere for them, too self-denying, disinterested, spiritual, and holy for them to pretend to preach, who cannot, or rather, do not enforce such Doctrine by Practice; *a Pattern of real Piety and primitive Christianity, is naturally the Abhorrence of Men, wallowing in Sensuality and Luxury.*

These are attacked by him in too tender a Part for them to bear it with Decency; he is too much esteemed and valued for *them* to come in for any Share with him: Their Characters are a Foil to *his*, which makes *his* reflect with the greater Lustre; and they never can, or will forgive him: Hence spring the Enmity, and those stupid Stories to asperse him, which

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which have no Foundation but in the Malignity and Invention of revengeful Breasts; *They who eat the Bread of Idleness, whilst through Sloth they let their Vineyards grow over with Briars and Thorns, view with hateful Eyes the Vineyards of the Diligent, when manured and dressed.*

This is a short but faithful Account of those who principally rail against, and misrepresent this worthy Man; and some of their Reasons for doing so; of those, who traduce this *promising Instrument* in God's Hand, of much GLORY to HIMSELF, and GOOD to his Church; but let us now more particularly enter into the Discursion why these People are so exasperated at him, and so abusive of him.

They are so unlike him, as we have said before, therefore they cannot endure him; they would undermine, and, if possible ruin him; they envy him the Reputation he has justly obtained; and would destroy him for the Good he has done, which they had no Hand in; and the extensive Service he has been of, and is like to be of to Mankind: They curse, whom Thousands pray daily to God to bless, for the Benefit he has been of to their Souls; which might otherwise have everlastingly perish'd, through the Ignorance or Negligence of those, to whose Care they were committed.

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But why should this cut so much to the Quick? Mr. WHITEFIELD cannot, *properly speaking*, be said to have taken this Work out of the Hands of these Men; it was indeed Work they ought to have taken in Hand; but hard, very hard will it be for any Man to name the Time whenever in earnest they did do so; or appeared to give any Indications that they ever intended to do so.

'Tis Mr. WHITEFIELD that has enter'd heartily into his Master's Work; 'tis he that has set them an Example which they must in some Measure follow, or they well know that they shall be more despised, *if possible*, than ever. For this their Resentments are so strong against him; this to them is a Drudgery they would have avoided; their dull formal Round would have done every bit as well for them; they could have gone on in their old Way as well as ever; and their Corn and their Wine, and their Pigs; their Eggs, and their Apples, would have come in as well as ever; all besides is unnecessary Trouble, and they detest the Man who has put them upon it.

'Tis a WHITEFIELD has brought Thousands into a Disrelish, and therefore not to be borne: Who that has ever heard his *powerful Preaching*, can submit again to the bombast incoherent trifling of your *Sermon-sayers*; who, if they can but fill up twenty or at most thirty Minutes, once or twice a Week, with a Jargon that pleases themselves,

selves, and tickles their own Ears, are mighty easy; whilst perhaps the poor People, destin'd to their Instruction, are not a Jot wiser or better for one in a hundred of all their Declaimings.

But to give Mankind the best Opportunity in our Power, to form an impartial Judgment of Mr. *Whitefield*, and of his Proceedings, will be to consider negatively what he is not; and then fairly and candidly to consider what he is; and what he does; which if judiciously done, we cannot think will leave any Room to doubt of his being the most amiable, extraordinary and able Person, who, in the Character of a Divine, has appeared in this Age, *at least*, of the World.

The Rev. Mr. *Whitefield* has nothing of the self-sufficient, the insolent, or domineering belonging to him; he seems a Stranger to Pride; and Slothfulness is what his worst Enemy dares not lay to his Charge; Covetousness he abhors, and whilst he makes many *rich*, is himself poor; he is the Shepherd who feeds the Flock; but not for the Sake of being fed by them: He is not one of those who does his Duty by Proxy; and after having amused himself with lolling in a Pew, and ogling the Congregation, whilst a Substitute reads the Service, with Reluctance submits himself to half an Hour's moralizing in a Pulpit; to relieve from the Fatigues of which, the Bottle and

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the Friend are, *sometimes*, not thought too much, for the Remainder of the whole Day after.

He is no Creeper into Families, to search out their Secrets, and foment Divisions; in hopes of establishing an Interest with the Side, he may think 'twill be most to his Advantage to have established; or to procure to himself more *criminal Satisfactions*; 'tis the Souls of Men he seeks, not their Substance; and their *Reputations* are sure to be safe with him; he can't publickly reprove in a Morning, and exhort to Sobriety, Temperance and Modesty; and by his Converse and Carriage an Hour or two after, convince his Company that his Exhortations and Reproofs were all a Joke; that however they might affect others, they made no stronger Impressions upon himself, than what he could make give way to comply with the Excesses, and ludicrous, if not lascivious Conversation, of his riotous and debauched Entertainers; such *common Concessions* and good Manners as these, Mr. *Whitefield* is wholly unacquainted with; as he is with the many other Inconsistencies and Indecencies, which have so largely contributed to render many of the Clergy contemptible, in the Eyes of Men of Sense and Sobriety.

To go one Step farther; Mr. *Whitefield* is not the Man who seems to consider the *Cure of Souls* as his TRADE; and that therefore,

therefore, as other Tradesmen do, he is to make the most of it; he does not spend his Time and Thoughts to procure the Favour of the Rich and the Great; to provide the better for himself, and advance his secular Interest; he is not one of those who thinks he has done his Duty, and it is enough, if upon a Sunday, or now and then upon a Sunday, he gives his People a Sermon or two, as 'tis call'd; and retails to them some Scraps of their Duty, without troubling their Heads any farther about them, or their eternal Welfare, 'till the Return of the Day, like a Market or Fair, brings them together again; when they open Shop and dispose of their Cookery, which, 'tis ten to one, but in some Shape or other has been serv'd up for their Entertainment before: Mr. *Whitefield* understands no such saving Ways, or how to *while away* a Sabbath in such a Manner; and to spend the rest of the Week in Gaming, Drinking, Horse-racing, Hunting and Bowling about in quest of fresh Diversions and Merriment; with which such *worthy Patterns* of Morality and Piety so *properly* fill up their Time; the unpolish'd, the unpolite Mr *Whitefield* is in quite another Way of Thinking; and with all his Penetration cannot find out, how such *innocent Relaxations* of the Mind, as they are term'd, can possibly correspond with the Character which ought to be sustain'd by every Minister of *Jesus*

Christ; every Preacher of his everlasting Gospel.

But 'tis Time to close this disagreeable Part, and shut a Scene, which the more it opens, the more it presents with horrid Prospects; let us then throw a Veil over what will not bear the Light, and go upon a Character as opposite to the above, as Light to Darkness; a Character which Truth alone can do Justice to; and which cannot possibly be injured but by Falshood.

We seem to have in our Day, a renew'd Testimony, that when God has more than ordinary Work to do, he will raise up those who shall be equal to his Purpose; and able to execute all his Pleasure; and *God knows* if HE had not rais'd them up, the Work might have gone on much at the same Rate as for many Years it has done; the Harvest has been great, but the *Labourers* have been few, too few indeed; 'till the Lord of the Harvest was pleas'd to send fresh Labourers into his Harvest; who have not shrunk for the Heat and Burden of the Day: if they have already work'd but one Hour, they appear to have deserved their *Penny*, much better than many who have been at the Work several Hours before them.

At the Head of these allow us to place the much misrepresented Mr. *Whitefield*; the following Account of whom, *which we may defy the most malicious of his Adversaries to invalidate,*

invalidate, we offer to the World for Truth, in every, even the minutest Circumstance.

If ever a Minister of the Gospel endeavour'd to make *Christ Jesus* his great Example, and tread in the Steps of his immediate Followers, this excellent Person, *if we may judge by the whole of his Life and Conversation*, is the Man: In Learning not Excell'd, if Equall'd by any; of Superior Abilities to most of his Age; and for a serious Vein of unaffected Piety which accompanies whatever he says or does, he seems to stand alone: God only knows the Heart; but if the Tree is to be known by its Fruit; the humble, the holy, the devout Christian is sure to be seen, whenever he is present; he discovers, upon all Occasions, a thorough Knowledge of, and a large Experience in spiritual Things, to a Degree much beyond what could be expected from one twice his Years; and with a most heavenly Disposition of Mind, discovers the most ardent Affection for Virtue, as well as Religion.

He appears animated by an uncommon Zeal for the Glory of God; and not any Person upon Earth can shew a greater Concern for the Good of Souls; his Views seem wholly directed to these; to advance both to his utmost is his Study and Endeavour Night and Day; 'twould be doing him great Injustice, at the same Time to deny, that he does not take the utmost Pleasure in Acts of Beneficence and Mercy; in contributing to the Relief of
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the Poor, according to his own Ability; and in procuring them the Aid of others under their Necessities: *In a Word*, his whole Life may truly be said, to be one laborious Act of Kindness, on the Behalf of the human Nature: To promote the best, the Eternal Interest of Mankind, and honour his God and Redeemer, he wholly devotes his Time and his Studies; himself, and the interest he has with others: If this is not primitive, pure Christianity, if here is not a real Minister of the Gospel, and true Follower of *Jesus Christ*, where in the World shall we look for, or find either? This is the translated, the much abused Mr. *Whitefield*, who, perhaps, has done more towards reforming a dissolute, vicious Age; and towards bringing the People over, wherever he has come, from their sinful, wicked Courses, to Sobriety and Righteousness of Life; and to the Practice of Religion and Virtue; than, perhaps, half the Clergy of the Kingdom have been able to effect, in ten times the Number of Years.

He never meddles with Parties, or party Opinions; but preaches *Jesus Christ* and him crucify'd; he preaches *like one having Authority, and not as the Scribes*, those dull Expositors, whose unsavory, formal Discourses touch'd the Ear, but not the Heart; whilst his strike with irresistible Force, and *by the Assistance of the Spirit of God*, as they come from the Heart, go to the Heart; awaken the Consciences of the Guilty; and rouse the
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the Dead in Trespasses and Sins ; from the Death of Sin, to a Life of Righteousness.

The promoting the Salvation of Souls is the every Day's work of this heavenly Man ; early and late, and all the Week long, he's in the Vineyard ; and God seems to afford him extraordinary Supplies of Body and Mind to fit him for extraordinary Workings there : Every opportunity that presents is embrac'd and improv'd by him, to preach, reprove, exhort and expound the Scriptures ; to comfort the Drooping, visit the Sick, help the Weak, establish the Strong, instruct the Ignorant, and do the work of an *Evangelist*, as may be most suitable to the Places and Persons where, and with whom he is engag'd ; and in these Exercises he sometimes seems like St. *Paul*, to be wrapt up into the third Heavens ; the inward Joy of his Soul greatly discovers itself ; and he speaks to others as if he felt all he said, in his own Breast ; *as if he really was, himself*, without Offence 'tis hoped we may say it, *at least*, the pure, the perfect Man, he presses the Endeavour upon others to become.

This is a short, a faint Description of a Gentleman, who, by his Enemies, has been held out to the World in a very different Light ; whose Good has been Evil spoken of, and himself made the Mockery of licentious Tongues ; who has been scoff'd at, and reviled, and the honest Intentions of his Heart set at naught, by the envious Pens of publick Defamers ;

Defamers; whilst regardless of the Praise or Dispraise of such Men, Mr. *Whitefield* has gone on, maintain'd his usual Composure and Peace of Mind; and without returning Railing for Railing, in well doing committed himself to him who is ready to judge both the Quick and the Dead: He has hitherto endured, as seeing Him who is invisible, and appealing to this Great Searcher of Hearts, for the Justness and Uprightness of the Principles he acts from, and the Views he acts to, has uninterruptedly pursued, with indefatigable Pains and Application the one, the sole, the grand Design for which Divine Providence seems peculiarly to have appropriated him to, and fitted him for — the Glory of the Almighty, and the Happiness of Mankind here and hereafter.

But seeing it is impossible but that Offences must come, and the Man, who perhaps as much as ever Man did, or could do, has endeavour'd to walk worthy of his Calling, and the Gospel of *Christ*; and, by an humble, inoffensive, blameless Carriage not to give Offence either to God or Man, has been the Sport of the Drunkard; a Subject of Reproach to Men of *Hierarchical Principles*, and corrupt Minds, *was not the Cause of the Disquietude of these last well known*, 'twould be no little Difficulty to discover why they are so displeased, or what they carp and cavil at.

The Blessed *Jesus* has told them, that they who are not against them, are on their Part;
and

and that no Man could do a Miracle in his Name, and speak slightly of him: Now Mr. *Whitefield* is against no Man, any farther than such a Man is by Principle or Practice, against the People and Interest of his Lord and Master: To be of real Benefit to these, and thereby advance the Honour of the Mediator; to prevent the Great Redeemer of the World's being lightly spoken of, or lightly set by, are the glorious Mark at which Mr. *Whitefield* aims, at the Expence of all his Time and Powers. — Why then are they so enrag'd and provok'd!

Is not a temporal Interest too much at Heart? Are not the Loaves and the Fishes in Danger of being more divided again, than may suit with the Cravings of some Church Champions? Or is it a Popularity and a Reputation which so few have deserv'd, or can pretend to lay any Claim to, which raises the Spirit of Spite and Persecution; and causes such unnatural Ferments in the Breasts of those, whose Recommendations of brotherly Love, Moderation and Charity are the greatest Sarcaſm upon their own Conduct?

The World will be Judge here, between Mr. *Whitefield* and his Opposers; we doubt not but that within himself he has the Witness of a Good Conscience; and we are well assured that he has the outward Testimonies of Thousands, of Millions we might say, to his Worth and Desert, who all esteem him highly, and revere him for his Works Sake.

Multitudes of these will undoubtedly be his Glory, and his Crown of Rejoicing in the Great Day of God; to these we would appeal for the Orthodoxy and Soundness of his Doctrine, against the mean, scandalous Aspersions of his Enemies, of many of whom, 'tis too much to be fear'd, it may be spoken to their Shames, that they are the Enemies of the Cross of *Christ*, and in Combination to interrupt the free Course of the Gospel.

To every one of his numerous Auditories we appeal, whether all Things are not conducted in those publick, in those large Assemblies, with great Decency and Order; with great Seriousness and Solemnity, on the Part of the People and the Preacher.

To the united incontestible Evidence of the Understanding, and Judicious among these, we appeal, whether Mr. *Whitefield* teaches any Doctrine inconsistent with the pure Doctrine of the Gospel; and the avow'd, and profess'd, however *unpracticed* Principles of the Church of *England*: He constantly prays for his Majesty's King *George*, and his Royal Family; with all that are in Authority. He presses Obedience and Submission to the Civil Magistrate; to live peaceable and quiet Lives in all Godliness and Honesty; to love their Neighbours as themselves; and do unto all Men, as they would they should do unto them; to honour and love their Fathers and Mothers, to help them as Occasion may require; and to Succour all persons in Distress,
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suitable to the Ability of the one side, and the Necessity of the other; to submit themselves, consistent with what they owe to God and their own Souls, to all their Governours, *Teachers*, Spiritual Pastors, and Masters; to order themselves lowly and mannerly to all their Betters; to hurt no Body by Word or Deed; to be most True and Just in all their Dealings; to bear no Malice, or Hatred in their Hearts; to keep their Hands from picking and stealing, and their Tongues from Evil speaking, lying, and SLANDERING; to keep their Bodies in Temperance, Sobriety and Chastity; not to covet or desire other Mens Goods, but *those who can't live without*, to learn and labour honestly to get their Living; and that all should do their Duty according to that State of Life in which it has pleased God to place them.

But he does not as many, too many do, rest here; and trouble themselves with little more than Moral Duties; a sort of negative, or at best legal Righteousness; but as one who has obtain'd Mercy of the Lord to be faithful; an ABLE MINISTER of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life; he goes much further; and is for an entire Rectitude of the *Inward*, as well as of the *Outward Man*; he is for making the Matter sure, for making Soul-saving Work of it; Uncertainty in this Case he knows is dreadful; and therefore 'tis a Change within; a Holiness

of Heart as well as Life; a Gospel Holiness; to bring forth Fruits meet for Repentance; and by good Works evidence the Reality of a saving Faith: He is for your having the Soul fill'd with the true Fear, and Knowledge, and Love of God, and Christ; and with all Joy and Peace and Hope in believing; possess'd by the Spirit of God and wholly under its influences; to the due and daily Exercise of the Grace of God; that every Day of our Lives be a Day of Converse with him; that we every Hour grow more meet, to become Partakers of the inheritance with the Saints in Light, and, in a Word, to go on to as Sinless a Perfection, as Creatures in this State of Sins, and Snares, and Sorrows are capable of; and through Means of the closest Union to, and a heavenly, blessed, constant Communion with God in Christ, to arrive at the full Assurance of Hope, and those Joys in the Holy Ghost, which are the Fore-runners, and never-failing Evidence of, the unspeakable Felicity and Glory, which shall at once be the Possession, and the everlasting Obligation of holy happy Souls, thro' the endless Ages of an Eternity: These, these are what he most earnestly presses to, and most strenuously insists upon: Good God! How little of such Language as this do we hear from any other Pulpit, but that of Mr. *Whitefield's*? He breathes indeed the Language of the Bible, and of the holy men of old, of the Fathers

of the Church, and first Founders of Christianity; and his Followers are reviving their Practice. — A PRACTICE which, 'tis hoped, now the Enemy is pouring himself in as a Flood upon us, the *pirit of God* has lifted up as a STANDARD against him.

And tho' these may be too abstracted, too refined Precepts for the the Drousy and Lethargick; for the Indolent and Careless to trouble themselves much about, yet most certainly are they the Precepts of the Gospel; which all, to whom the happy Tidings of it are published, are dearly and nearly concerned to have impressed upon them, with the utmost Assiduity and Tenderness; and when this is duly done, they strike home; they affect the Soul, and by the Co-operation of the Spirit of God, the Seed sown, falls into the Ground; lives and springs up, and brings forth Fruit; some fifty, some sixty, and some a hundred Fold; which shall endure unto everlasting Life.

But here is sufficient said to suffice at present; sufficient for the unprejudiced Part of Mankind to determine with how little Justice this worthy Person is condemn'd; and his Doctrine exploded by those, who eat the Bread of Idleness; and neither imitate this good Man in Holiness of Life, or rival him in his Abilities, in his Labours or Learning; all which are laid out in furthering the Good of Souls; and that
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the Gospel of the ever blessed God and our Saviour, may have a free Course and be glorified.

But as we own'd before, that all we said afforded but a too feint Resemblance; a Description very short of this good, this excellent Man; allow us to shew him more like himself, in the Words of the great Apostle *St. Paul*; by which the World will have the justest Notion of this Reverend Divine, this true Gospel Minister, that in so few Words 'tis possible to convey.

‘ In Ministring, he waits on his Ministry; when he teacheth, on Teaching;
“ when he giveth, 'tis with Simplicity;
“ and sheweth Mercy with Chearfulness:
“ His Love is without Dissimulation: He
“ abhors that which is evil, and cleaves to
“ that which is good: He is kindly affectionated;
“ with brotherly Love, in Honour
“ preferring others before himself: Not
“ slothful in Business; fervent in Spirit;
“ serving the Lord; rejoicing in Hope;
“ patient in Tribulation; continuing instant
“ in prayer; distributing to the Necessity
“ of Saints; given to Hospitality: He blesses
“ them, who persecute him; he blesses
“ and curses not; rejoices with them who
“ do rejoice; and weeps with them that
“ weep; he minds not high Things, but
“ condescends to Men of low Estate; is not
“ Wise in his own Conceit; he recompences
“ to no Man Evil for Evil; he provides
“ Things

“ Things honest in the Sight of all Men ; as
“ much as lies in him, he lives peaceably
“ with all Men ; he avenges not himself,
“ but rather gives place to his Wrath, know-
“ ing that it is written, Vengeance is mine,
“ I will repay, saith the Lord ; therefore if
“ his Enemy hungers, he feeds him, if he
“ thirsts, he gives him drink ; in hopes by
“ such Acts of Kindness, by heaping such
“ Coals of Fire on his Head, to soften and
“ melt him to Repentance and Reconcilia-
“ tion. — He is not overcome of Evil,
“ but overcomes Evil with Good.

We should have broke off here, had it not been to take a short Notice of some Aspersions of an obscure Author ; tho’ no body besides ourselves, perhaps, would have thought it worth their while, to have troubled their Heads about him : He has already been put to the Shame of a publick Recantation for a Falshood formerly publish’d, and unjustly Stigmatizing his Brethren ; so that very few, if any will believe what he asserts ; but some Persons are Proof against all Rebuke ; they deal in Defamation and Scandal till they so innure themselves to them, that we are sure to meet with these, whenever we read their Writings.

We shall let alone a great deal of Fallacy and Ribaldry, by confining our Remarks to two Particulars : We shall quote the Traducer’s own Words ; but range them without doing the Author any Injury, in the
Order

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Order which may best suit a proper Reply
to them.

“ We have had Reports, *he says*, of a
“ much more extraordinary Itinerant; *than*
“ a Moorfields Mountebank *he means*; to whom,
“ *that his Christianity and Gentility may ap-*
“ *pear of a Piece, he very justly and courte-*
“ *ously compares Mr. Whitefield*; “ who
“ lately made a Progress in the Western
“ Parts of *England*, and some Parts of
“ *Wales*; where, from Tomb-stones and
“ Market crosses, on Commons and Moun-
“ tains he preached to *vast Numbers* of ig-
“ norant People;” Now all this may be
exactly true; but considering whom it is
well known to come from, we hope we shall
be allowed to believe no more than our
Share of it; ——— “ To vast Numbers
“ of ignorant People ——— Perhaps some
of them was as wise as he who expresses
such a contemptible Opinion of them; —
But are they *Ignorant*? We dare answer
for it, if they have not quite so much
Knowledge, they have ten Times as much
Honesty as himself; but whose Fault is it
they are so? who has had the instructing and
teaching of them? who has liv’d upon them,
receiv’d their Tithes, and their Offerings,
and not made them otherwise? --- Were they
really ignorant, then the more were they obli-
ged to this EXTRAORDINARY ITINERANT,
as this Ridiculer scornfully calls him, for the
extra-

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extraordinary Pains he took with them; and
the great Concern he manifested to alter their
Condition.

Mr. *Whitefield*, 'tis true, is an Itinerant,
and an extraordinary one; but he is so only
that he may go about, doing Good; and
were there more like HIM, there would not
be such vast Numbers of ignorant People in
England and *Wales*, as this Man pretends, to
be a Reproach to a Christian Country; but
many Ignorant there would be, had they no
better Helps to Knowledge, than what the
poor miserable Teachings of idle and illite-
rate Instructors could furnish them with.

But can it be Mr. *Whitefield's* Reproach
that he is an Itinerant; does not the Blame
of being so, if any, lie at another Door?
Why is he not properly provided for? Why
is he not placed so, as that he might be stated-
ly and extensively serviceable in the Church?
Till this is done, would they have him
worse than the Gospel-Criminal, and hide
five Talents, instead of *one*, in a Napkin?
How if, in the mean Time, his Master should
call him to an Account? What Excuse could
stand him in Stead, who could have laid these
Talents out to the best Advantage, but had
not done it? No: He knows the Value and
Usefulness of them too well; and how to
employ them for the Good of others, as well
as himself, than to live and die a Drone.

To what unguarded Lengths Passion, and
Party-Rage hurry their Votaries, the follow-

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ing Quotation is a shocking Instance: "The
 " Notice, *he goes on*, which he (Mr. *Whitefield*)
 " gave of his intended Appearance here, rais-
 " ed too great an Abhorrence of his Conduct,
 " to admit of *any Inclination* to see so mon-
 " strous a Curiosity:"—MONSTROUS AS-
 SERTION, indeed! a more MONSTROUS
 FALSHOOD, never came out of the Mouth
 of Man; could any Thing so *infamously un-*
true, be palm'd upon the World by a Mi-
 nister of the Gospel; one, who pleads a Com-
 mission from the God of Truth, to explain
 and enforce His Will to Mankind; not *any*
Inclination to see a Person, who has been at-
 tended by his Thousands, and his Tens of
 Thousands at a Time; but this, as well as
 several other absolute Assertions from the
 same Hand, are too notorious to want much
 expatiating on.

But is it this Preaching in the Fields, and
 Places of publick Resort, which goes so
 much against the Grain, and is Matter of
 such mighty Offence? Did not the KING,
 who made a Marriage for his Son, send *his*
Servants into the *Highways*, to invite them
 to come in? as the most *likely Places* to find
 Guests, proper to eat of the Wedding-Sup-
 per of his Son: Doth not WISDOM cry,
 and UNDERSTANDING put forth her Voice,
 standing on the *Top of high Places*; by the
Way, in the *Places of the Paths*; at the
Gates, at the *Entring in* of the City, at the
Coming in at the Doors; all Places most open
 and

and unconfined; where the greatest Concourse is to be met with; and where the greatest Good is, therefore, the most likely to be done?

As to the Place, there is little or nothing in it: The Paths which Wisdom has traversed, may certainly be trodden with Safety: 'Tis the Good that may be done, which should outweigh all lesser Considerations: Is Wisdom in the Fields, go out after her; is she in the secret Chambers, retire and attend her there: 'Tis Guests with the Wedding Garment on, that the KING accepts; 'tis those who obey the Dictates of ETERNAL WISDOM, that ETERNAL WISDOM rejoices with, and delights in; whatever may be the Manner, or from whatever Places they are collected: In the *Temple*, or at a *Turnpike*, make no Difference in this Case at all; 'tis neither a *Samaria*, or *Jerusalem*, will avail any thing; for the Time is coming, and *now is*, when the *true Worshipers*, shall worship the *Father*, in SPIRIT, and in TRUTH; and *wherever* they do so, they cannot but be in the right; and will most certainly be accepted of that God who is a Spirit, and can only be worshipp'd in Spirit, and in Truth; and who only seeks such to worship Him.

Though for ever, if *possible*, to close the Mouth of Scandal, upon this Head, let it be remember'd, that Mr. *Whitefield* never did take, or is it likely, ever would have taken to the Fields, and the Mountains, to
have

have preach'd the glad Tydings of the Gospel of Peace; and manifested his own, as well as his ever blessed Saviour's Good Will to Men, had he not, *and that with Indecency and Ill-Manners enough*, been *shut out* of the Churches; and *excluded* the Pulpits of even some of those, who made no Use of them, *at the same Time*; and who not only *went not in themselves, but hinder'd him who was willing to go in*:—But, *God be praised*, Christ's Church is not confined to Stone-Walls; neither is God a Respector of Places, any more than of Persons, if any Conclusion may be drawn from what God has wrought by his Servant; whose Work has most evidently, *as far as Men are able to judge*, prosper'd in his Hand; and it may be justly and truly affirm'd, that where he appears, the attending Multitudes are struck with Reverence and Awe; and that how great soever the Numbers are, what he says so commands their Attention, and affects so deeply, that a Seriousness and Concern is seen in the Countenance of all, much beyond what is generally to be met with, during Divine Service in our Churches.

But there is one *Fire-brand* from the same Quarter which seems to claim Attention beyond any cast before: The Ribaldry surrounding the dishonest invidious Charge, is below Regard; and we would therefore treat it with the Contempt and Neglect it deserves; and which we cannot but be persuaded

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ed the Person it was levell'd at, treats it with, himself; but here is an Accusation of a very heinous Nature; tho' to palliate the Matter a little, it comes from the FALSE ACCUSER of the BRETHREN; and some Thousands can testify to its being it self false, as all who read it must that it is base;——but hear this *ridiculous*, as well as wicked Man; we shall not meddle with more of his Scandal than is to our immediate Purpose, all he says being so much disregarded and despised:——

“ The Gentleman (*meaning Mr. Whitefield*)
“ from the *Wall* in *Moorfields*, instead of a
“ *Stage*, harangued his Congregation, *he*
“ *says*, and by the *Choice* of his Text, *most*
“ *blasphemously* compared himself to our
“ BLESSED SAVIOUR.”

Most ridiculous! can there be Blasphemy in the *Choice* of a Text? Or did Mr. *Whitefield's* Choice of this Text make that Blasphemy in him, which would not have been such in any other Person? *If not*, how many worthy, great, and good Men have, in their Turns, been guilty of Blasphemy?

The Words Mr. *Whitefield* chiefly spoke to, were these, SIRS, *we would see* Jesus: To take these Words for a Text, is certainly no new Thing; they have been preach'd from, hundreds of Times before; and we dare say, the Preacher never met with so base a Charge, as this against Mr. *Whitefield*, for making them the Subject of his Sermon; but envious Men, in our Days at least, stick at
nothing

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nothing to blast and ruin their Neighbour's
Character, however base or absurd; and
we are often most disappointed, where we
have the most Reason to expect Truth, Mo-
deration, and Charity.

But the greater Wickedness is yet behind;
the more heinous Part of the Charge: Mr.
Whitefield, *he is pleas'd to affirm*, "accord-
"ing to his USUAL CUSTOM, most blas-
"phemously compared himself to our *bless-*
"*ed Saviour*:"—With this Man, perhaps,
usual Custom, is meant of *every Text* the Gen-
tleman takes; so that Mr. *Whitefield* blas-
phemes *every Time* he preaches; but if not,
if *usual Custom* is to stand for any thing, it
must be construed to mean, that it is Mr.
Whitefield's common Practice, blasphemously
to compare himself to our BLESSED SA-
VIOUR: If so, 'tis highly presumptuous in
this Man to believe, that a Charge of so *fla-*
grant a Nature as Blasphemy is, should meet
with Credit from wise and good Men, when
wholly unsupported by Evidence; and mere-
ly on the Word of an Author, who has alrea-
dy own'd himself a publick Defamer; and
whose Reputation for Justice and Truth, is
too low, to gain Belief to any Thing he says,
which is not Self-evident, without Proof of
much more *Validity*, than ever he can hope,
if he is not lost to all Modesty, that *his Word*
will ever be thought of as long as he lives.

But if Mr. *Whitefield* has dealt so much in
Blasphemy, and has been so often, and so
open-

openly culpable, why did not this Man, when, *according to him*, it was so easy for him to do it, give us some stronger Evidence than his own bare Word, to build our Belief upon? Why did he not instance, as he ought to have done, the Blasphemy express'd? His own Word, he must know, is a Foundation, that but few will care to trust to; tho' was it *as good as it is bad*, yet the honest and unprejudiced Part of Mankind, certainly will always expect the fullest, the most incontestible Proof that can be produced, to make good a Charge of so vile a Crime, before they are sway'd to the Prejudice of the Person to whom 'tis imputed: But, *good Man*, why should we want him to do more, than was in his Power to do? He gave us *an Assurance* of the Fact; and this was all he was able to do; and 'tis plain, he was in Hopes that this would have been enough;—ENOUGH, incurably to wound a Reputation, he was trying his whole Artifice to destroy:—But tho' this is an Assassination of the worst Sort, as a good Name, to a good Man, is much dearer than his Life; and it might be expected to raise in us the strongest Resentments; *who own we bear the sincerest Affection towards Mr. Whitefield; and view, with the greatest Concern, this Attempt to do him so great an Injury*; yet will we let all Resentment subside; that we may give one Sample, upon this Account, to the World, of what Mr. *Whitefield* daily presses upon

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upon others, and practices himself; and
therefore, with Mr. *Whitefield's* Temper,
and in Words which perhaps HE won't think
improper, we shall make no farther Return
for the Injury offered, than to press him who
offer'd it, to *repent of his Wickedness; and*
pray God, if perhaps, the Thoughts of his
Heart, and the Sins of his Lips, and Pen,
may be forgiven him.

We give the following Extract from a Book en-
titled, The Life of God in the Soul of
Man, &c. first published with a Preface,
by Bishop Burnet, that the Writers and
Readers of a Paper called, The Weekly
Miscellany, may read and consider it.

THAT there is a new Birth, and
divine inward Operation of the Spi-
rit of God, which does constantly exert it-
self in the Souls of the adopted Sons of
God, but chiefly in their Regeneration, is
a Truth so sacred and certain, that none
who have any Acquaintance with the in-
ward Ways of God can so much as que-
stion it. But the wild Notions and worse
Practices of some high Pretenders, have
brought this Divine Truth into some Dis-
esteem and Disrepute with those who know
nothing of it: Yet such as feel the inward
Motions of it, and those gentle *Breathings*
of that Good Spirit, are by so much the
more

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more kindled to a holy Reverence and just
Zeal, for rescuing it from the Neglect of
some, and the Abuse of others. And indeed
it is the formal Character of the *New Dis-*
penstation, by which it is distinguished from
that of *Moses*; that in it we shall have a
new Heart and a *new Spirit* put within us,
that God's Law shall not only be given us
on Tables of Stone, or any outward Thing
like those; but shall be *inwardly engraven* on
our Hearts, that we shall be taught of God,
and that his Spirit shall be *poured out on all*
Flesh.

This is most *irreligiously* restrained to the
extraordinary Effusion of the Holy Ghost
on *Pentecost*, or the other *miraculous* Gifts of
the Spirit in those Beginnings of Christiani-
ty: This is clearly contrary both to the
Promises of the Old Testament, and the
whole Current of the New; and to nothing
more than our Saviour's most divine Pray-
er, wherein he expresses he was not inter-
ceding for his Disciples only, but for all
that should *believe* on his Name through
their Word; so that all these sublime Ef-
fects of the Divine Spirit, of being *One in*
God, that *Christ might be in them*, and the
Love wherewith the Father loved the Son
might be in them, are there prayed for to
All Believers; and certainly granted them
if that *Blessed Intercession* be not made void
and of no Effect.

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This Quotation we have given, as the best Answer that can be given to the Queries, pretended to be sent from *Bristol*, in Relation to the *Extraordinary Influences* of the *Spirit of God* upon the Mind of Man, and the *Supernatural Revelations* of God to the *Souls of Believers*; if this is not sufficient to the *Cavilling Querist*, we would recommend the Direction in our Motto as the best Method he can put in Practice to come to a greater Certainty in so important a Point.

We cannot conclude, without assuring the World in the most *solemn Manner*, that the Reverend Mr. WHITEFIELD, who is the chief Subject of these Sheets, is not any Way concerned in the publishing of them; that he neither ever saw, writ, or directed the Writing a Line of them; but that they appear in the World, without his knowing, directly or indirectly any Thing of the Matter.

Having said thus much of Mr. *Whitefield*, we have inserted the two following Poems, that Mankind may have some Notion of the Behaviour of his Followers; and what Influence his Doctrine has had upon the Minds of his Adherents, they being the Compositions of two Gentlemen professedly such.

A

A HYMN, Composed by Mr. Benjamin Seward.

COME, bleſſed Jeſus, quickly come,
And mark the bright celeftial Way;
Within my Breſt erect thy throne,
Nor let me faint thro' long Delay.

I'm weary of theſe earthly Toys,
The World, and all its flattering Charms;
My Heart pants after purer Joys,
And *Chriſt* alone my Boſom warms.

With Coldneſs and Contempt I view,
Theſe vain, theſe tranſitory Scenes;
Since Faith hath form'd my Soul anew;
And wak'd me from *Egyptian* Dreams.

Methinks a Ray of heavenly Light,
Already darts upon my Soul;
Methinks the promis'd Land's in ſight,
My Heart's the *Needle*, *Chriſt* the *Pole*.

What tho' for Pageantry and State,
Others to earthly Treasures truſt;
And aiming falſly to be great,
Like the vile Serpents, lick the Duſt:

My Hope's my Treasure, and my Reſt,
My All-ſufficiency's above;
The Kingdoms of the World poſſeſs'd,
Are vain, without my *Saviour's* Love.

A HYMN, *Composed by the Reverend Mr.*
Charles Westly.

MEET and right it is to sing,
Glory to our God and King;
Meet in every Time and Place,
Light to shew forth all thy Praise.

Sing we now in Duty bound,
Loud repeat the gladsome Sound;
Publish it through Earth abroad,
Praise the everlasting God.

Praises here, to thee we give,
Here our open Thanks receive;
Holy Father, sovereign Lord,
Hlways, every where ador'd!

Sons of *Belial* here the Cry,
Loud as you our God defy!
You can glory in your Shame,
Shall not we our God proclaim?

You can brave th' eternal Laws,
Zealous in your Master's Cause;
Jesu! shall thy Servants be
Less resolv'd, and bold, for thee?

No! though Men and Fiends exclaim,
Sing we still in *Jesu's* Name;
Jesus will we ever bless,
Thee before thy Foes confess!

Silent have we been too long,
Aw'd by Earth's rebellious Throng;
Thee if we should still deny,
Lord, the very *Stones* would cry.

